since they first sought a container, e.g., for the skull of the dead, in order to preserve it; hence, the suffix aka). A bark vessel is also, as it were, the grave (n-so-n), for the body of the dead person lies in it in a trough made of bark, which sometimes is closed off with a lid of the same material (passive, since first the place where the body happened to be lying, whether in the house or out in the open, n sɔ́ɔ́, was named; hence, the passive suffix ń).

(b) Bark cloth.

Bark is made into cloth by pounding it with a beater (Fig. 159) made from the end of an elephant's tooth (d), half an elephant's rib (b, c), the horn of a white-backed duikerbok Cephalophus longiceps Gray (mvũ IV), or the wood of the Leguminosa Eurypetalum tessmannii Harms (andzĭtsɨ́) (a). For this purpose, they do not take the wood of a freshly cut trunk, but rather the harder red wood /Fig. 158 appears here in the original text/ of old trees that have been felled a long time ago. The wooden beater has about the same shape as the mallets used by our carpenters and consists of a straight handle with a roller-shaped head which is grooved around half or all of its circumference.

The only suitable bark for bark cloth is that of fig trees (etɔ̃́b = fig tree [Ficus] and cloth, clothing) (2). /208/

2. The following varieties are used in the Pangwe region:
Ficus globicarpa Warb. var. (embĭɔ̃́ń);
Ficus cfr. wildemaniana Warb. (adzźb-etɔ̃b);
Ficus bubu Warb. (akɔ̃́-etɔ̃b);
Ficus stellulata Warb. (etĭtɔ́, root to(b) reduplicated);
Ficus preussii Warb. and laurentii Warb. (etɔ̃́b, etɔ̃́b-o-jɔ̃b, ejɛ̃́ĭ, akɣ̃m);
Ficus barteri Sprague (asɣ̃mentɣ̃mo Fang, asɣ̃mentɣ̃́me Ntum);

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and furthermore the varieties the Pangwe call abắń, andŭ̀m, undŭ́m, and ngus.

/Fig. 159 appears here in the original text./ The most widespread varieties are Ficus globicarpa, stellulata, preussii and laurentii, barteri, abắń, and andŭ̀m. The best cloth -- it is almost pure white -- is provided by Ficus globicarpa Warb. [245] (embiŏ̀n) which in former times was planted near the villages. This tree is preferred by the women, who "attach more importance to clothing" than men.

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Whenever possible, smooth young tree trunks, no more than eight to ten centimeters thick, are chosen. A piece is cut out

[412]

Fig. 158. Beaters for Bark Cloth.
(a) of wood, (b) and (c) of elephant's rib,
(d) from an elephant's tooth.

of the trunk and left lying in the open for half a day or a whole day. Then it is scorched evenly over a small fire, whereupon the outer bark is removed by scraping until the bast layer is completely exposed. Then this layer is cut up lengthwise, loosened by tapping it with the beater, and taken off with the fingers or by means of a stick pushed under it. The bast layer thus taken off is then pounded on some kind of support, for instance, on a tree trunk or a wooden drum. The pounding is

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Fig. 159. Manufacture of Bark Cloth by Beating the Bast Layer of a Ficus Trunk, Uelleburg, Spanish Guinea.

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314 done along the entire length from left to right, and the beater must not be turned (that is, the direction of the grooves) Figure 159. Then the material is folded, beaten on the opposite side, folded once more and tapped, and finally, folded diagonally, it is worked in the same manner. Through this treatment, the piece has been made about twice as long, while in breadth it has remained unchanged. At this point it is unfolded, drawn through water a few times, and then pressed out. /209/ Materials prepared from the varieties Ficus bubu, andum, and undum need not be washed.

The individual pieces of material manufactured in the manner described are narrow. Hence, several of them must be sewn together along their long edges if one wants to make a loincloth, for instance. For men this requires six pieces; for boys four.

2. Fiber work.

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463 With few exceptions, fiber work is one of the occupations carried out by men. Indeed, it is one of their most frequent and

754 we are already familiar.
278 Another mixture consisted of ground mica, a toad, and ground snake fangs.

The red nlŭ usually contains:
1. Lygosoma fernandi Burt. (see above);
[825] 2. a red crab from the forest (nkŏńĕle kɛ̀dă) (1);

1. The animal is supposed to make a sound that is reproduced by ɛ̀ɛ̄, ɛ̀ɛ̄.

3. a kind of scorpion (nsisa), ground;
4. a chameleon, ground;
5. Mucuna pruriens D.C. (see above).

The black nlŭ contains:
1. ngō-akɑ́k or ekɔ̄l-akɑ́k, fungus soil dried and ground;
2. akŭn, a fungus growth that lives under water, which is supposed to be very poisonous;
[825] 3. nlɔ̄ńo ngūēn, a centipiede which is greatly feared because of its poison.

The preparation of nlŭ is carried out in the most ingenious manner by expert medicine men. For this purpose, the men sew
● [287] for themselves a special suit made of the bark of the ondŭ'm tree
[292] (Fig. 50). This suit resembles a long shirt and leaves only the head and hands exposed; these parts of the body are then rubbed
[829] with an extract of Heckeria subpeltata (Wild.) Kunth (abɔ̄'mĕdzɨ̆'n),
[750] principally in order to protect them against the very poisonous hairs of the Mucuna that fly about. With this preparation, the poison mixers proceed to pound the dried components in a pot and and to mix them by stirring. For this purpose they use a long stick so that they can stay as far away as possible from the poisonous mixture. Indeed, they go even further and call upon old leprous
[734] persons to collect and pour the poison into little horns or bags
[758] (Fig. 51), since in their case it would not matter if in the process they were to become sick or even die.

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Fig. 50. Shirt for Mixers of Poisons, Akonangí (Essandun Family), Ntum.

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Fig. 51. Brass Container for Poison, Mandúmu (Ójek Family).

881 304 779 one thereby becomes incorporated in him and in the tribe. Finally, the taboo surrounding this organ of the body, to which the origin of circumcision may be traced -- either because of the social function of the organ or of the danger of its premature use, or even because of its independence of volition -- allows circumcision to be considered as a desecration that has to precede the stage of virility, in order that use may be made of it. (2)

2. Bros, Religion des peuples non-civilisees [Religion of Non-civilized Peoples], "Circoncision" [Circumcision].

881 304 779 778 [844] Some of these statements hold good for the Fan; some are less applicable. Let me use as an example one of the things that illustrates very well the close connection between circumcision as a religious rite and childbirth rituals, the fact that pieces of cloth used to staunch blood are in both cases carefully kept to be used for the same purpose. [520]

Ordinary warriors place them with their personal totem in the mfek or pineapple-fiber bag which never leaves them. These pieces of cloth,or fragments of them, are always part of totemic sacrifices. The sons of chiefs, on the contrary, are not allowed to keep them; they bury them deep at the base of the sacred fig tree planted when they were born over the remains of the umbilical cord. This custom certainly goes back to remote antiquity. Among the Egyptians, the fig tree was considered sacred and dedicated to the Egyptian Venus, Hathor. From this perhaps comes the word éthu, designating a garment made from the bast of the fig tree. The same word, éthu, has remained in the Fan language with the same meaning, "garment," and the [287 822] inland Fan always make vegetable-fiber cloth from the fig tree, which they still dye red; this was formerly the color dedicated to Hathor, and it has remained the color of betrothal garments. For the same reason, before marriage, young men and women stain themselves red from head to foot. It is a color "set apart."